UNITARIAN MONTHLY

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

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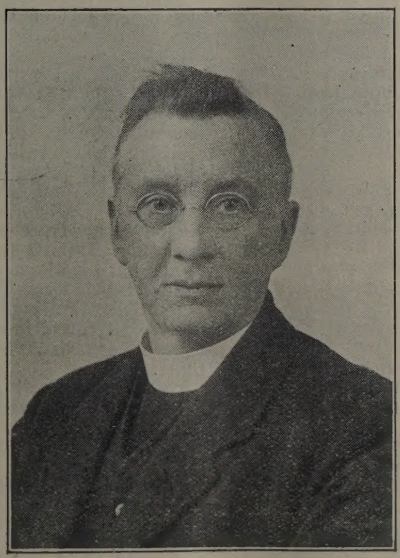


REV. W. G. TOPPING,
The new Minister at Stamford Street Chapel and Blackfriars Mission, London.

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

All comunications to the Editor, 4, Ashton Grove, South Shore, Blackpool.

The Committee of the Unitarian Holiday and Convalescent Homes at Great Hucklow and South Shore, Blackpool, have issued a magazine entitled, "Our Homes," of which copies may be had gratis from Rev. C. Peach, Great Hucklow, Buxton. It is to be published quarterly, and it supplies interesting information about the Homes and the work of the Homes' Committee. The little periodical consists of eight pages of chatty and breezy reading, as might be expected, coming from the Derbyshire moors, including, amongst other matters, reports of annual meetings, and of managers of Holiday Home parties. We heartily welcome this new venture, which is sure to widen denominational interest in the Homes, and to win increased support for the work it represents.

February 25th was the 24th anniversary of the death of the Rev. Robert Spears, the founder of "The Christian Life" and "The Christian Freeman," for some years Secretary, British and Foreign Unitarian Association, and a very able missionary minister for Unitarianism.

Mrs. Ormiston Chant, who died in February at the age of 74, was an able lecturer and preacher, and at one time conducted special services in Unitarian churches.

During the past year 30 new members joined the Banbury Unitarian Church; Rev. Raymond V. Holt, minister.

At the annual meeting of the Hurst Street Mission, held at Waverley Road, Birmingham, reports showed that in its new home all the organisations of the Mission were prospering with increased vigour, and the past traditions were being well continued. Rev. Percy W. Jones, minister.

At the Hindley Chapel annual meeting, February 14th, the work of the Church and connected institutions were reported as in a prosperous and healthy condition. Rev. J. Islan Jones, M.A., minister.

The Northampton Unitarian Church, at its annual meeting, February 8th, steady progress and usual efficiency were reported, and a legacy of £100 from the late Mr. Henry Green. Rev. D. Cellan Evans, minister.

At the annual meeting, Park Lane Chapel, an increase of 20 members during the past year was reported, and many signs of progress and improvement. Rev. J. W. Maw, M.A., minister.

Rev. H. J. Rossington's discourses in Belfast on "Great Unitarians" have excited considerable public interest and drawn large congregations.

Miss Maude Royden has stated in an American interview that her religious belief is "about the same" as that of a Unitarian.

The Rochdale Unitarian Church report speaks of "the indomitable energy of our minister, the mainspring of our existence" (Rev. John Evans, B.A.); there are 200 families connected with the Sunday School.

The programme of the National Conference of Unitarian and Kindred Churches, to be held in Manchester, April 16th-20th, is full of interest, and successful meetings are anticipated. (See advert.)

The Chesham Unitarian Church, Bury, held a Sale of Work, February 23rd-24th. Proceeds nearly £250, for Young Men's Institute and other purposes.

The new Cambridge Unitarian Church is well attended by townspeople and university students. Rev. E. Rosalind Lee, B.A., officiated February 25th. Minister, Rev. J. Cyril Flower, M.A.

The Mill Hill Chapel, Leeds, annual collection for local charities in February has amounted to £97 11s. 1d.

The Bermondsey Fort Road Unitarian Church annual meeting, February 22nd, reported considerable improvement in every department. Rev. D. Delta Evans, minister.

At Dob Lane Chapel, Failsworth, Manchester, February 25th, a Ladies' Sunday was held, the services carried out by the Young Ladies' Class, with Miss Evelyne D. Scott, M.A., of London, as preacher, who drew large congregations. Collections £14. Rev. J. Horace Short, minister.

The Attercliffe Unitarian Church, Sheffield, annual meeting, February 26th, reported increased attendances and a healthy condition. Rev. H. B. Hannah, minister.

The Todmorden Unitarian Church is making preparations for its centennial celebrations to take place in June, 1924. On February 24th the Women's League branch held a Housewives' Fair, which realised £126 towards the Centennial Fund of £2,000 to be raised. Rev. W. C. Hall, M.A., minister.

At an open meeting of the Leeds Chapter of the Unitarian Laymen's League, held at Mill Hill, March 2nd, Mr. Fred Maddison lectured on "The League of Nations and the European Situation," followed by questions and discussions.

Rev. E. Gwilym Evans, B.A., Unitarian minister, Dukinfield, is Mayor's Chaplain for the fourth successive year, and is this year chaplain to the Mayors of two boroughs, of Dukinfield and Ashton-under-Lyne.

The annual meeting, Liverpool District Missionary Association, was held at Bootle Church, March 10th, when it was decided to adopt wayside pulpit boards and texts for the churches.

Rev. T. Paxton's successful ministry at Macclesfield has been signalised by a bnous of £25 for the past year, and a £50 increase of stipend for the present year.

Rev. E. Rosalind Lee, B.A., and Miss Hargrove have addressed the Leeds District Women's League at Mill Hill Chapel, March 10th, and the former conducted Sunday evening service.

COLONIAL.—The Wellington Church, New Zealand, has secured the consent of Rev. W. S. Heathcote to become its minister; at Auckland, Rev. A. Thornhill is working with encouraging results; Rev. G. E. Hale, B.A., is having "conspicuous success" in his ministry at Adelaide, S. Australia.

The 36th annual conference of the Khasi Hills' Unitarian Union, Assam, India, was held in the village of Nongtalang on December 30th, 31st, and January 1st last The Union comprises nine Unitarian Churches. There is also a Unitarian Young People's Un on, which held a conference, and there was a separate conference of Unitarian women. Good work was reported.

RESURRECTION.

The winter now has loosed its bonds at last;
The spring comes forth in blade and glowing flower,
And from the grave beneath arises fast
New-born creations of fair Nature's power.

The life within the soil bursts into light,
The hidden sap climbs up within the trees;
What seemed so dead emerges into sight
In foliage green to greet the sun and breeze.

And thus in man shall rise new hope and cheer;
From slumber of the soul he shall awake;
From death will he arise to heaven more near,
And life more fully share for love's sweet sake.

The soul of Jesus was not in the grave,
But entered into higher life with God,
Continuing His noble work to save,
As here on earth he did where e'er He trod.

H.

ST. PAUL ON RESURRECTION.

How are the dead raised? and with what manner of body do they come? It is sown a natural (fleshly) body; it is raised a spiritual body. As we have borne the image of the earthy we shall also bear the image of the heavenly. Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. This corruption must put on incorruption, and this mortal must put on immortality.

—I. Cor. 15.

Church Institutions.

By the Rev. WILLIAM C. HALL, M.A.

AN ideal church will be organised sectionally for the religious occupation of its members and for the religious training of its young people. There will be provided for the members such institutions as enable them to work individually and together for the setting forth of the principles of the church and for its maintenance. One cannot make out a list of institutions which could be run by every congregation. Local conditions very largely determine them in every town. But a simple principle can be laid down. The question should be asked, What societies will represent and fortify the religious life of the church? A multiplicity of societies is not required, and societies which merely provide social entertainment, and do not strengthen the sense of the members as religious workers, are superfluous—in the church they are a waste of human energy. I know one or two congregations whose "side-shows" run very successfully as secular affairs are supposed to be evidence of religious vitality, but my fear is that, far from advancing, they impede the religious life of the church. It is not the business of the church to imitate the world and to provide what it provides; its business is to provide something different. If, for example, it must provide dramatics—in which I am a strong believer: the decay of the drama is one of the saddening sights of our times—its dramatics must be of a finer educational quality than that cultivated elsewhere. The church must be able to say of every institution, "This is religious," or "The aim of this is religious."

The Sunday School is the great institution for the religious training of our young people. The weakness of it with us, as with others not less, is that its work is left too much to the younger members of our community. There ought to be imported into it the knowledge and experience of our elders. Further, the systematic co-ordination of its teaching is most seriously required. If throughout our denomination there were in the schools steadily advancing instruction in the three questions, What is religion? What is Christianity? and What is our Unitarian faith? and if with this went the development of the sense of worship, the membership of our churches would be more than doubled in a generation. In method we are lamentably behind other denominations, whilst the finest material for our work is available. The immediate aim of the Sunday School is to instruct and influence children religiously; the ultimate aim is to make them worshippers of God. The disciples came to Jesus asking him to teach them to pray. That incident may tell us why the children come to us.

To that end all school institutions should tend. The children are with us, on Sundays and on week-days, not simply to have a good time, but to be made good religious men and women, and to serve the church with the best that can be given to their lives.

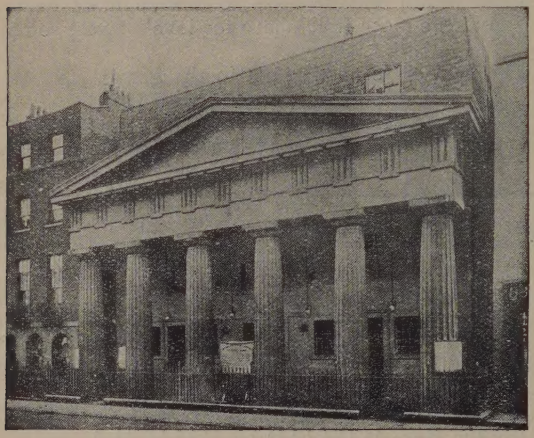
This opens a wide subject, the complications of which would be lessened if we would all say as a clause of our creed: "I believe in the Church and in the Sunday School; and these two are one."

Mrs. John Harwood, of Bolton, has founded for the Willaston School, Nantwich, an open entrance scholarship of £50 a year.

At the annual meeting, Midland Christian Union, Birmingham, March 12th, Rev. W. G. Topping, was presented with a wallet of Treasury notes in recognition of his four years' work as secretary.

Stamford Street Chapel & Blackfriars Mission.

By Rev. JOHN C. BALLANTYNE.



The founder of the Southwark congregation in the Maze, NATHANIEL VINCENT, is the chief hero of this story. At twenty-five he was without a church, but preached in the open air in the city, with thousands of persons gathered round him. He drew upon himself royalist anger and persecution. Soldiers with loaded muskets threatened him in his pulpit, but "he preached to the people nevertheless." He was fined, imprisoned, sentenced to be transported, was restored to his family only after much legal warfare and great cost, and died suddenly in 1697. His congregation moved to a substantial new building under the faithful JOHN SHEFFIELD, and with such leaders as Dr. ABRAHAM REES, of literary fame, JAMES TAYLER (father of John James Tayler), and others, they carried on a notable work. In 1820 the lease of their building at St. Thomas's expired, and it was then that the two congregations, of Westminster and Southwark, between whom there had always existed close and friendly relations, decided to join forces, and built the present Stamford Street Chapel, which was opened for worship one hundred years ago, on the 12th October, 1823.

It had been hoped that this union would bring new life and vigour, but the truth is that the congregation dwindled from 1825 till 1860, when a definite closure was proposed.

It is at this point that the historian's heart lifts again; and the reverent Unitarian sends across the years a salute of gratitude to the man who brings into the story a breath of the true spirit of ministry, a deep confidence in the power of our faith, a warm smile of affection and joy in the Lord. ROBERT SPEARS found at Stamford Street in 1861 a condition of gloom and despair; but in a few years this prophet-pioneer, lifting up his voice to tell his good tidings, had brought life, and hope, and vigour, and joy.

Of Mr. Spears' successors, and of the laymen and laywomen who have loyally supported their ministers at Stamford Street, space does not permit me to speak, but I must at least pay a passing tribute to the memory of Mr. STEPHEN S. TAYLER, whose work lives on in many ways to-day.

It remains only to tell of the third strand in the thread of this history.

At Charter House Yard, Matthew Sylvester pursued his forty years' ministry, assisted by a succession of divines, amongst whom comes first RICHARD BAXTER, then 70 years old, the one man of all the two thousand who left the deepest mark upon the religious life of England. From Blackfriars the congregation moved to Carter Lane (near St. Paul's) in 1734, and to their new church at Islington in 1862. But when the last move was made a remnant remained by the river. The Sunday School and Day School inaugurated by Dr. JOSEPH HUTTON in 1838 were continued at Cobb's Court, and in a Dancing School in Sermon Lane, where Sunday services and week-evening classes were also conducted, and the whole cause showed that it was determined not to die, moving successively to Friar Street, Charlotte Street, and the New Cut, where it was known as the Blackfriars Mission. In 1897 this centre was given up, the chapel in Stamford Street, was suitably altered, and an amalgamation was effected.

MINISTERIAL CHANGES.—Mr. Reginald W. Wilde has received public welcome at Halliwell Road Church, Bolton, to his work as lay minister, Feb. 14th; Rev. J. Hipperson was welcomed to his ministry at Lewisham, Feb 19th; Rev. Leonard J. Hines, of Unity Church, Sheffield, has accepted appointment to the Halifax Unitarian Church; Mr. H. Crabtree was publicly welcomed as lay minister of the Accrington Unitarian Church, Feb. 13th; Rev. E. Glyn Evans has had farewell and presentations on removing from Dudley, and was publicly welcomed to his new ministry at Mossley, March 10th; Rev. Walter M. Long, of Loughborough, has accepted appointment as missionary at Bell Street Mission, London, in place of Rev. A. Golland, M.A., who removes to Ansdell; Rev. Ralph Philipson received presentations at a public farewell, March 9th, at Downpatrick, on removal to Hinckley.

RECEIVED.—"The Adventurous Age," a Summer School address at Manchester College, Oxford, August 5th, 1922, by Dorothy T. Pomeroy. Price sixpence, Sunday School Association, Essex Hall, London, W.C. 2.

Mr. F. G. Jackson, Leeds, questions whether J. R. Lowell, noticed by Rev. A. W. Fox in March issue, ever spoke of himself as being a Unitarian.

Rev. W. G. Topping.

Rev. W. G. Topping is a native of Belfast, and was associated with York Street Church in that city as scholar, teacher and church member. Later, on removal to Manchester, he was engaged in business, and joined the Pendleton Unitarian Church and became a member of its Committee. He accepted appointment in 1902 as assistant missionary at the North End Mission, Liverpool, from which position he resigned in 1905 to become minister of the Oldbury Unitarian Meeting House, where he remained 5½ years, 1905-10, when he accepted invitation to be minister of the Accrington Unitarian Church, and after 2½ years' service removed to Coseley, 1913, on appointment to the Old Meeting. He has had ten years of successful ministry in this last charge, having re-organised what was a somewhat declining cause into a thriving and prosperous church, with a considerable Sunday School and various other connected institutions, all in a sound and healthy condition. Since 1919 Mr. Topping has been secretary to the Midland Christian Union of Unitarian & Kindred Churches, and secretary to the District Union of Lay Preachers from 1916. His Coseley congregation and friends in the district deeply regret his departure from among them, and their hearty good wishes follow him to his larger sphere of work in the Metropolis at Stamford Street, Blackfriars, where it is hoped that his labours will be crowned with every success.

Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

16.—W. H. PRESCOTT.

ONE of the distinguished historians of America, W. H. Prescott was born at Salem on May 4th, 1796. When he entered Harvard a fellow-student threw a bit of bread at him, which struck him in the eye and all but completely blinded him. He bore no malice to the careless man, who did not even trouble to apologise, but later in life served him materially, thus showing how good a Christian he was. Though unable to use his eyes for any practical purpose he employed a secretary to read and write for him. When he was being read to, his memory was so great that he could keep in mind and dictate what he had been composing mentally to a great number of pages. In this way he was able to study, and in 1838 he brought out his "History of Ferdinand and Isabella." Its beautiful style and its real information made it a most popular work. He believed that history was no mere bundle of tabulated facts, but ought to be stated in vivid literary English, and he succeeded in his aim. Five years later he brought out his "Conquest of Mexico," a book of wonderful charm, and at the same time full of facts. His thoughtful skill in describing the Mexican religion, and his clear pictures of the primitive inhabitants of the land, before Cortes landed there, unite to give the book a great value, which it still retains, though perhaps deeper researches have been made by later historians. In 1847 he was able to publish his "Conquest of Peru," which rivalled his previous work in interest and power. Both of these books were, and possibly still are, given as school prizes in most of the Grammar Schools of our country. Eight years later he brought out the first part of his "Philip the Second," the publication of which occupied about three years. By these capable and at the same time delightful histories his fame is assured.

His historical research had taught him to take nothing upon trust simply because it was sanctioned by ecclesiastical tradition. With the help of his secretary he studied the points at issue between the American Unitarians and their orthodox opponents. He was not deterred by the number and the weight of the books upon both sides of the question, but had them read to him and carefully weighed the evidence on both sides. Consequently he became a convinced Unitarian, a position which was only fortified by a second study ten years later. Nor, like some timid or even disingenuous people, was he afraid of confessing his Unitarianism, but openly owned what he was, and was interested in its propagation. In 1850, like many distinguished American men of letters, he found his way to England, where he was received with the utmost warmth and cordiality. Oxford conferred its D.C.L. upon him, an honour which he much appreciated. He passed away on January 28th, 1859. Dean Milman did not hesitate in commemorating the event, to do justice to the simple and soul-satisfying faith by which he lived and died so peacefully that he seemed almost to be falling asleep.

He had intended to follow public life by studying the law, but his defective sight rendered any such ambition impossible. Many a less strong man would have repined under his affliction, but Prescott never complained; he was always cheerful and found great relief in his literary work. In society he was an honoured guest, whose presence did much to brighten up any gathering into which he came. Yet he never failed every Sunday to reserve an hour for himself for communion with the great Father of all. His character was as beautiful as his life, and he died regretted by a host of friends.

For fuller information see Chambers' "Cyclopedia of English Literature, sub Prescott," the Cambridge "History of American Literature," Vol. II., Chapter xviii., and "Memorable Unitarians."

For the Children.

By Rev. H. FISHER SHORT.

THE FAIRY SHOEMAKER.

(Concluded.)

"Ah! That's better!" smiled Gentlest, as the children suddenly emerged from the Fairy Shoemaker's.

"What's better?" asked cheeky George.

"Why, the change on all your faces. Gone are the clouds, and the sunshine has returned. It's the shoes, of course."

Like a shot every eye looked down.

"Oh!!" A cry of pain and surprise came from a hundred lips.

"Now what's the matter?" laughed Gentlest.

"What a fraud!" said George, angrily.

"The lovely shoes—where are they?" cried others; "we haven't got them after all."

"Of course not," smiled Gentlest.

"Then why did you take us to the Fairy Shoemaker's?" demanded cheeky George.

"Because I wanted to let you into a beautiful secret."

At this the children brightened up, their faces beaming eager expectation.

"Listen! In every child's heart there is a Fairy Shoemaker, and, if only you will let him, he will put the shoes of happiness on your feet."

"How lovely!" cried a little girl.

"Yes, isn't it?" said Gentlest. "Though you never see him he is always at your service."

"And is he always jolly, like the one we have just seen?" asked another little girl, with shining eyes.

"Just like that one," answered Gentlest.

"How sweet!" said the little girl.

"But how does he do it?" enquired George, really interested.

"If you will all sit down I will tell you."

Quickly all sat on the grass.

"You know it is very, very silly to pout and sulk and lose your tempers, don't you?" began Gentlest.

Nobody answered, some bent their heads, and the rest were a little shamefaced, as well they might, for Gentlest had X-ray eyes that looked right into their souls.

"You don't speak," he laughed, "but I know what your silence means."

His kindly laughter brought back the smiles, and his gentle words stirred their interest.

"What does s e l f spell?" he suddenly asked.

"Self!" shouted all the clever ones at once.

"Right! Well, do you know that in your hearts there are two little people? One of them is Self and ——."

"The other is the Fairy Shoemaker,' 'broke in George, proudly tilting his chin.

"Good!" smiled Gentlest. "And the Fairy Shoemaker is something that rhymes with Self, and yet is quite different."

Whilst George was wrinkling his brow over the riddle a sharp little girl cried, "I know; an elf."

"Exactly! And, like the little man and the little woman you have seen in the little weather house, when one is visible the other is out of sight."

"But didn't you say we never see the Fairy Shoemaker?" said George, rather scornfully.

To George's surprise, Gentlest laughed louder than ever. "You don't and you do," he said.

Seeing they were bewildered, he looked his kindest and said, "It's too bad to puzzle you so much, so I will make it all plain. You are the Selves and the Elves, and you make your own shoes of happiness or of misery. When you are selfish, in anyway, Self is visible, and you're far from merry and bright. When you are unselfish the Elf is visible and you wear the shoes of happiness."

"I know," said the bright little girl, "when we are greedy or unkind or thoughtless we are always unhappy."

"Yes," said Gentlest, "and you show it. Self is visible in your unhappy faces."

"Yes," added George, seizing his chance, and when we are kind and nice to other people the Elf shows himself in our faces."

"Just so, George," smiled Gentlest, "and, what is more, he shows himself in your feet, which trip and skip in the shoes of happiness."

With that he waved them to their feet. And because every heart held a lovely secret, every face was shining.

"Goodbye!" smiled Gentlest. "Now to school in the shoes of happiness."

"Goodbye, Gentlest!" waved the children, tripping merrily along to the sound of the school bell, which had just begun to ring.

UNITARIANISM stands for free inquiry in all matters pertaining to religion, and represents the idea of UNITY concerning God, as one person only, the Universal Father; the Unity of Man, for humanity is one, and designed for universal brotherhood; the Unity of Truth, for all truths agree; the Unity of Religion, for it is the same everywhere and in all times as Righteousness; the Unity of Man with God in aim and purpose; the Unity of Destiny in the ultimate safety of every human being.

Rev. H. BODELL SMITH,

4, Ashton Grove, Crystal Road, Blackpool, is at liberty to take Sunday Engagements.

The Unitarian Women's League.

By Miss E. JOHNSTONE.

News of Liverpool and Sheffield District Leagues is to hand proving that both are full of life and energy. The former held their annual meeting in February, when the eight branches were represented and interesting reports from each were received. An American Tea is to be held at the summer gathering, and the whole of the proceeds given to "The Aged Widows' Fund."

The spring meeting was held at the end of March, and a special meeting held to re-organise the Junior League. Further particulars will appear later. "Friendly Links" have been recently formed, and form a great source of interest.

Sheffield has been particularly fortunate in securing an early visit from the Rev. Rosalind Lee and Miss Hargrove. Representatives from all the branches attended, and the reception of the travellers was a very cordial and warm one. It is hoped that a branch will soon be formed at Rotherham.

Manchester District have also had a visit and most interesting reports of their overseas trip from Miss Lee and Miss Hargrove. With us in and around Manchester the great event in which all are interested is the coming Triennial Conference in April. There is a full and busy time for our women in work at the Memorial Hall, and at Lower Mosley Street Schools, and with guests to whom hospitality is being extended. So far as forethought and desire can make them, the meetings bid fair to be a very great success.

I think all are interested in the novel experiment to be made at these meetings. The Rev. R. Nicol Cross will deliver an address on our "Joint Responsibility." At its conclusion the women, laymen and ministers will adjourn to separate rooms in order to discuss the subject from its own particular point of view. Later all join forces again, and reports from each section will be given, followed by open discussion.

Friends of all parts will meet, and surely the value of fellowship and communion will be most evidently realised.

Many of our branches are also very busy with annual and special sales of work and cafes. These are difficult times in which to raise money necessary for the carrying on of good work, but somehow the demand creates the supply. E. J.

By inadvertance in last issue membership subscription of this league was wrongly stated to be a minimum of 5s., which for League Branches is correct, but for individual subscribers it is 2s. a year.

There are several District Leagues, consisting of a number of associated branches. In England there are not less than 105 branches; 2 in Scotland; 4 in Wales; and 6 in the overseas Dominions. In the last Annual Report there are over 300 individual subscribers to League headquarters, which is in addition to the larger number of subscribing members to the branches.

The League is also affiliated to the International Union of Liberal Christian Women.

Every church in the Unitarian denomination ought to have its branch of the League, with all its women as members of it. The very effective work which the League is doing for our churches and for our faith should command every sympathy and support.

National Unitarian Temperance Association.

Hon. Secretary: E. F. COWLIN, 53, Lewisham Park, London, S.E. 13.

THE liberality of one of our members has enabled us to send to a number of the ministers of our churches a copy of "The Church and the Drink Evil," which was issued by the Temperance Council of the Churches some time ago in connection with the great educational campaign now proceeding. There has been a good demand for this book, and another edition is now being printed; as soon as it is ready copies will be sent to other ministers.

"The Church and the Drink Evil" and "Facts, Figures and Fundamentals" (No. 16 of the Council series), supply good powder and shot for the campaign, in which we greatly hope Unitarians generally are taking an active part. The writer will be pleased to supply a copy of either of these pamphlets; the first-named at sixpence, and the other at threepence, postage paid.

It is largely owing to the action of the Council of the Churches, the Band of Hope Unions and other national organisations that Lady Astor's Bill "to amend the law relating to the sale of intoxicating liquor to persons between 14 and 18 years of age," passed its second reading with such a large majority on March 9th. All who have the welfare of young people at heart will work and pray that the Bill may soon become an Act of Parliament. As the law stands at present children of 14 years of age may be supplied in licensed premises with intoxicants (other than spirits) for their own consumption. And any young person of 16 may be supplied with spirits, as well as wine or beer. Practically all our self-governing Colonies prohibit the sale of intoxicants to those under 18, and some have made the age 21. Truly, we move slowly in this country. It is two years since over 115,000 members of the teaching profession petitioned the Government in support of this proposal.

NATIONAL CONFERENCE

Programme of the TRIENNIAL MEETINGS, Manchester, April 16—20, 1923.

NOTE.—All the gatherings will be held at the Milton Hall, Deansgate, except where otherwise stated. Rooms for Writing, etc., will be provided at the Memorial Hall, Albert Square. Luncheons and Teas at the Lower Mosley Street Schools.

MONDAY, APRIL 16th.—1-45 p.m., Meeting of Subvention and Education Fund Contributors. 2-15, Joint Meeting of Subvention Fund and Pension and Insurance Fund. 3-0, Conference Committee. 4-0, Reception. (Tea, by invitation of the President.) 5-0—6-30, Business Meeting. 7-30, Service, Cross Street Chapel, conducted by Rev. Percival Chalk; Sermon, Rev. C. J. Street, M.A., LL.B.

TUESDAY, APRIL 17th.—10-0 a.m., Communion Service, Cross Street Chapel; Revs. H. J. Rossington, M.A., B.D., and C. M. Wright, M.A. 11-0, President's Address. 11-30, Remainder of Business. 2-30 p.m., UNITED MEETING; Chairman, The President; Paper, "Joint Responsibilities for Church Life and Work," Rev. R. Nicol Cross, M.A. 3-0, SECTIONAL MEETINGS for Women, Laymen and Ministers; Speakers, Mrs. Currer Briggs, Mrs. Sydney Martineau, Sir John Brunner, Bart., Dr. Jessel, Rev. J. Morley Mills, Rev. L. Redfern, M.A., Rev. C. W. Townsend. 4-0, UNITED MEETING resumed. Report of Sectional Meetings. 5-30, Central Council of Laymen's League. 5-30, Executive of the Union for Social Service. 6-0, Annual Meeting of the Union for Social Service. 7-30, PUBLIC MEETING. Chairman, Mr. Henry P. Greg, M.A. Addresses: "Commerce and the Peace of the World," Mr. Richard D. Holt; "The State and the Peace of the World," Mr. Philip M. Oliver, B.A.; "Religion and the Peace of the World," Rev. W. H. Drummond, B.A.; "The Revival of Liberal Religion in the Church," Rev. J. H. Weatherall, M.A.

WEDNESDAY, APRIL 18th.—10-0 a.m., Service, Rev. T. Arthur Thomas. 10-30, CONFERENCE, Chairman: Mr. Hugh R. Rathbone, M.A. Papers: (1) "Why maintain our Nonconformity" Rev. H. McLachlan, M.A., D.D.; (2) "Our Message of Free Faith," Rev. A. S. Hurn, M.A., D.Litt. Discussion. Openers: Mr. Alfred Pilling, Rev. W. H. Burgess, M.A., Rev. Basil Martin, M.A. 2-30 p.m., CONFERENCE. Chairman: Mr. C. Sydney Jones, M.A. Papers: (1) "The Teaching of Religion in State Schools," Rev. W .Copeland Bowie; (2) "Education and Religion," Rev. L. P. Jacks, M.A., D.D.; (3) "The Religious Training of our Young People," Mr. W. R. Barclay. Discussion. Opener: Miss Tarrant, M.A. 5-0, CONFERENCE of Sunday School Teachers and Delegates. ("The Sunday School Monthly"; "What place do we give to the Bible in Religious Education?") 7-30, YOUNG PEOPLE'S RALLY. Chairman: Dr. George Jessel, President of the S.S.A. and the N.S.S.F. Addresses: "The Changing of the Guard," Rev. C. M. Wright, M.A.; "Tradition and Spirit," Rev. J. Arthur Pearson; "The Call to the Ministry," Rev. H. Gow, D.D.; "Broadcasting and Listening-in," Miss E. D. Scott, M.A.

THURSDAY, APRIL 19th.—10-0 a.m., SERVICE, Cross Street Chapel, conducted by Rev. Dr. Thackray. Sermon: Rev. E. Rosalind Lee, B.A. 11-15, CONFERENCE. Chairman: Rev. H. Gow, D.D. Papers: "The Person of Christ in Modern Thought," Rev. Stanley Mellor, Ph.D., and Rev. J. Cyril Flower, M.A. Discussion. Opener: Rev. Wm. C. Hall, M.A. 2-30 p.m., CONFERENCE: Chairman: Mr. N. Bishop Harman, F.R.C.P. Address: "Religion and the New Psychology," Mr. A. Clutton Brock, B.A. Discussion. Openers: Dr. Foster Watson, Rev. Alfred Hall, M.A., B.D. 5-30, Meeting of the National Unitarian Temperance Association. Chairman: Mr. Oliver H. Heys. Paper: "Biography as a Source of Alcoholic Research," Dr. J. Lionel Tayler. 7-30, CONVERSAZIONE (Town Hall).

FRIDAY, APRIL 20th.—10-0 a.m., Service, Rev. Mortimer Rowe, B.A. 10-30, CONFERENCE. Chairman: Mrs. Herbert Partington, O.B.E., J.P. Paper: "The Gospel of Service as a Principle of Citizenship," Rev. H. H. Johnson, B.A. Discussion. Opener: Mrs. Woodhouse. 12-15 p.m., Address without Discussion: "The Lord's Prayer," Rev. Lawrence Clare.

W. BYNG KENRICK, President.

T. FLETCHER ROBINSON, Hon. Treasurer,

DENDY AGATE, Secretary, Greenbank, Borwick, Carnforth.

On application to the Secretary, Railway Vouchers (available from April 14th to 21st) for Return Tickets at a fare and a third will be issued to anyone travelling to Manchester to attend the Conference.

DEATHS.—Mrs. Anna E. Ball, Walthamstow, Feb. 12th, 82; Mr. E. L. Melly, Liverpool, Feb. 16th, 63; Mr. Richard Wade, St. Annes-on-Sea, Feb. 19th, 87; Mrs. Chas. L. Lewes, London, sister of Octavia Hill, Feb. 20th, 85; Mr. L. C. Dickson McCaw, Belfast, Feb. 19th; Miss Mary E. Ireland, formerly of Manchester, at Dresden, Feb. 16th, 82; Mrs. Wm. Payne, Kidderminster, Feb. 26th, 63; Mr. J. W. Wroe, Oldham, Feb., 46; Mrs. Gee, at Hove, formerly of Hinckley, Feb. 15th, 87; Mr. James Johnston, Chester, Jan. 11th, 70, and Mrs. Johnston, Jan. 31st, 73; Mrs. James W. Milligan, Birmingham, March 3rd; Mr. E. O. Greening, London, March 5th, 86; Mr. Fred Cranshaw, Bury, March 6th, 72; Mrs. Wm. M. Baker, Leicester, March 2nd, 81; Mr. Chas. Warren Mellor, J.P., Brighton, March 4th, 83; Mr. Geo. Titterton, J.P., Birmingham, March 4th, 74; Miss Louisa Long, Stoke-on-Trent, March 5th, 84; Miss Edith Preston, Hampstead, March 8th, 74; Mr. Wm. Noel Johnson, Hale, Cheshire, March 12th.

Blackfriars Mission & Stamford-st. Chapel.

CENTENARY BAZAAR

To Raise £1,000

will be held on **MAY 11th and 12th** at the Church.
President: **Mrs. C. F. PEARSON**; Vice-Pres.: **Mrs. SYDNEY MARTINEAU**.
Secretaries: Miss Lillie Martineau and Mrs. A. A. Tayler
Contributions in money and goods are urgently needed and may be sent to Miss Dorothy Fry, c/o The Mission, 51 Stamford-st., London, S.E. 1.

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